had bene worse thought of. Now he & all the Iewes in the Empire speak better of Christianity. And some by that haue bene baptized: and one D. told that he would be baptized and come to Englande: he is the man that prefaced to Aruc. So a rare learned Iew, to whō at *Basil* one gaue *Rubens* epistle, and shewed the apostles *Thalmudicall* rare skil, he made request to the Professours, when the party was gone, to desire him to returne to instruct him more fully: (but the party could not) and afore requested his teacher to translate into Ebrew, as he spake to him, the new Testament. This deserued better then your language. You say the party feigned that whiche is written of his praise: and scoph his skil in Ebrew and Greeke: and terme him an asse, and offre all disgrace. For all, Christians & Iewes should thinke you vnworthy to haue the benefit of Christian policie. And as you know you haue the Anathema maran Atha giuen you. It returneth to the giuer if you deserue it not. If your desert be doubtles, you are surely miserable: as in your perpetual vntruthes and misvsing of the Realmes authoritie to Satans slavery. So when you scophed the hope in the *Scottish mist*, and the *Brittish* nation, what meant you but to endeuor to set millions to kill one another. Six yeres *Beza* noised a Testament bent badly, and *Geneua* meant to kill one for leaning on the Scottish mist: as three Scottes there then tolde the party: and *Beza* wrote much alike to your old head. Yet the party boldly printed the Scottish mist then to be his King. And now with what face can you looke for any good subiect, who knowes the blessing of the Scottish mist turned to a shyning sunne ever to wish you well: after your so great endevour to overthrow your owne nation; The *Brettish* nation would, as *Davids* 37. worthies, haue layde their life in their hands for their lefull Prince, then and now most deare King. And wisheth you, after pardon, to be an harty subiect. Great cause you haue.

To the Reader.

AS Britanie conteyning England with Scotland, a Scott is not born in England because he is borne in Britanie: So Hades *conteyning Heauen and HEL, our L. his holy soule going to* Hades *to his holy ioy, can not be sayd to goe to HEL, because his went to* Hades. *But the barbarous translation should be lothed of al wise & such as would not descend to HEL, to their eternall woe.*

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Declaration of generall corruption of Religion, Scripture and all learning; wrought by D. *Bilson.*

While he breedeth a new opinion, that our Lord went from Paradise to Gehenna, *to triumph over the Devills.*

To the most reverend Father in God Iohn W. H. Doct. in Divinitie, and Metropolitan of England.

By Hvgh Broughton.

1604.

DECLARATION OF GENERALL CORRUPTION, of Religion, Scripture, and all learning; wrought by D. Bilson. &c.

Religion troubled.

DOCTOR *Bilson*, inventing a new opinion *that our Lord descended from paradise to Gehenna, to triumph over the devils*, troubled all Religion and learned writers. In religion thus he missed. Wee beleeve that Devils are yet in this world; and the scriptures assure vs of that. Wherefore it where most ridiculous to feigne a iourney to Devils thether, where they were not. If some were, as carriers of soules, yet not as tormented, and dwellers there before the time.

Againe, *Gehenna* were an holy place, if the altar which sanctifieth all that it toucheth went thither. But none may so thinke. And Devils in this world knew Christ to be the holy one of God, and tremble. And no neede know we why he should goe to Gehenna for them, and God telleth all that we may know. Besides, soules in *Hades* holie and contrarie know all the others case, as men here that haue but a great ditch betwixt them, and they are much deceaved who thinke Hell to be in this world, lowe in the earth. Before Gods throne the wicked are tormented for ever and ever, so both sides knowe one the others case, that without comming to them, they see what is done. And our Lord would not haue taught vs, (Luc. 16.) that none can passe from one sort to the other, if he had bene to take that iourney. The Bible taught no such dream. Therefore it is but a dreame: And thus religion is disturbed. Scriptures D. Bilson brings three, as hauing no more; the 16. Psal. Which is thus. *Thou wilt not leaue my vitall soule to death, and*, by a consequent, *neither my body in ayer, or graue: nor my soule among soules till the bodie see corruption.*

Scriptures marred. Psa. 16. in the right meaning by all Iewes.

So the generall consent of Ebrews take the wordes. Yet hee would

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would thus translate all. *Thou wilt not forsake my soule in Hell.* The nipper of others, as arrogant in Ebrewe studies, shalbee told that hee hath missed foure times in foure wordes. Hebrews shall iudge; and for the 70. all Greekes, the rare Fathers.

4. Faultes most grosse in D. Bilson in 4. words.

The second scripture that he durst adventure vpon, is this: *Him God raysed vp losing* the sores of death. Saint Peter spake to Sadduces, that would not heare of soule, spirit, and Hell. And that the sores that made the soule leaue the body were by Gods power disannulled, and it receaued the soule and life: And therin Christ brake for vs the bandes of death. D. Bilson would haue death the second death, and that our Lordes soule hath the second death. You know full well that his soule shall haue the second death for ever and ever, vnlesse he reuoke this blasphemie: It is great pittie that D. Bilson consulted not with others before such wordes fled through the hedge of his teeth. Higher blasphemies neuer were vttered. The third and last text of all that he durst trust, is cleane contrarie to his purpose, shewing the plain effect of the Ghospell. *Say not in thy harte who can go vp to heauen, to bring Christ down? Or who can go to the Deep to bring Christ from the dead? But if thou beleeue that Iesus is Lord, and that God raysed him from death, thou shalt be saued.*

Act. 2. perverted to blasphemie.

The third & last texte most bright.

The incarnation and resurrection, both made plaine, are by. S^t. Paul the heads of doubt among Iewes. But D. Bilson dreameth of a *Hell* here. Chrysostome and Oecumenius would haue taught him better. And these most Holy scriptures, the ioy of our soules, hath he most grievously corrupted.

A mōstrous dreame.

Endles be the faultes in this marring of scripture, and no time would serue to write them. Moses now, by him, hath not all Religion. For he could not father vpon him this doctrine of going from Paradise to Hell. So neither all the Prophets volumes.

Moses made vnperfect.

And David once only (and in a sence neuer known, till Doctor Bilsons daies) teacheth that our Lorde going a victour, and triumpher ouer the powers of darknes from Paradise, as vnto greater danger by millions of degrees then before, doeth praise God that he did not forsake his soule in Hell, but losed the sores of the second death before him: and to that deepe our mindes must descend, by D. Bilson, if wee will be saued.

Danger feigned by D. Bilson after triumph.

Thus vile for wisdome he maketh the rocke of salvation. By D. Bilson our Lord hauing passed his danger here, where he praied

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vnto him that could saue him from danger, and being made perfect and gone through the veyle of his flesh into heauen, after all this was in greater danger then before which needed a miracle of the Godhead to lose before him the sorrows of Hell. Otherwise the Humanity had not by it selfe gone through all, but had perished in the world invisible, saving that God did not forsake his soule in Hell.

Most strige miracles told by D. Bilson to men that refused even plainest matters.

And of this danger David must speake to the prophane world, before they beleeued the resurrection and scante the creation of visible things, and of spirits had heard little: and of soules immortalitie and Paradise; and neuer heard whereout of this world devils keepe. All these things being stepped ouer, a danger, after all was performed, must be houlden from David by words neuer so before vnderstood; to make the Scripture a nose of waxe and all the old Testament vnperfect: But for one place drawen beyond all witt. Also the Gospell must be vnperfect omitting parte of beliefe. And all Saint Pauls fourteene Epistles, but for one terme *Abyssus* taken in the Devils sence, not in heathen or 70. sense. So all fall. The generall consent of Ebrewes in Baba Bathra was cited that they make this sence, Psal. 16. He dyeth not of whom that is so spoken in strict propriety, and Peter addeth but this, *to die he was, but not to tarrie in death to corruption.*

All Ebrews reiected for their owne tongue. The strict proprietie of Psal. 16.

All Ebrews Doctor Bilson reiecteth for their grammer sence of *Sheol*. None ever rejected all Latines for Latine, or French for the French: yet D. Bilson dareth reiecte all Hebrews for Hebrew: such an Hebrician is he. By the same doctrine he might teach neuer to hope for sound knowledge in any parte of the lawe: no not for one letter: whether it hath the forme that God wrought in the two tables or a later invented. And for the very forme as *Tau* in Ezechiel mistaken, and *Rempham*, much coyle is kept. And in our daylie Hebrew Bibles, wordes 848. come in the margine by Gods authority, and yet checke not the text: & the French of Late translating the margine, Esai. 9. troubled some greatly, gathering a contradiction betwixt the old, and new translation. For all this no D. without Rabbins helpe can tell what wordes make the Bible.

Bilsons reiection of all Hebrewes would be ruine to all stay of Religion.

A certeyn helper of D. Bilson who can assiste him to marre all learning and Religion, (one whom you leaue though he be your Chapleyne to answere for himselfe) he, as his learning and skill,

will

will at once shewe it selfe maketh the eldest Rabbines 300. yeares later then the Apostles.

Errour of 800. yeares for Rabbins age.

So the Massorites, obseruers of the Letters and shorte writings, and little particles innumerable, often in one line, with millions of millions of notes, all they were nothing worth.

For we seeke how the Bible stood in Ezraes age not how 800. yeres after and all the Iewes hold that the Massorites began with Ezra. Neither could we otherwise say we had the Bible. Without help and knowledge of the Massorites no printer can euer print the right Bible.

Without Massorites no Bible can ever be truely printed.

Rob. St. in Ester tenth putting the margine in the text, for Xerxes, committed a great faulte: and Plantines heyres will now print after the Massoreth, missing often hitherto. As in Daniel 8. all misse though the Massoreth els where warned of that place: Bombergiana the lesse mention in the margine a right reading: but not yet printed.

By the Massoreth all wordes be past corruption: who if they had not bene of Ezraes time, Bibles had infinitly disagreed, nowe they be sure, though copiers misse now & then. So 800. yeres in Rabbins age are missed to disgrace all certainty of scripture. But whereas in the New Testament the Apostles still tell of Iewes matters, & all their speeches be in the Talmud (as men of one common weale must agree in the same chiefe heades:) this would never be by Iewes 300. yeres tossed from their own tongue and state, that Ierusalemy Talmud should be parcelled, by later men then the tongue 300. yeres: and that poore base men voide of wealth, leasure and liberty should search all the lawe most curiously. Who would thinke so? They say, that from age to age their Fathers left works: the chiefe sayings of all which the Ierusalemy Talmud and the Babylonian and Midras Rabba and such like record in the same words.

Of other Rabbins age.

Rabbins continued throughout all ages.

And Onkelos by all graunts is neare the Apostles time: & Vziel of their time, but a compiler of farre elder: and Targum Ierusalemy in Cyrillis age famous as auncient, called of him Samariticon, vpon Genes. 4. And seeing many thousand Levites had learning in their charge and all Israell (saving hand-laborers) frequented diuinity schooles to heare and speak twise a weeke; how should they omitt to write obseruations, such as we haue now, full of vnspeakable labour and long study? All that is in the new Testa-

ment

ment is handled here & there in the Talmud, and much largely, where, in knowen things our Lord would be short: so D. Bilson misled much for Rabbins, to the ruine of all Religion, and to augment Sathans blindnes.

That the Scribes knew no terme in Moses for Hell.

An other matter of singular vse suffereth disgrace by D. Bilson. The Sadduces noted that Moses never named lyfe eternall, nor resurrection, nor place of ioy or tormente, nor any Prophets, but in visions. The Scribes graunt this; yet bring matter from Moses for all this, and shew that the scoffing world was to be taught as beastes by the bellie openly, and closely to lyfe. But when Prophets ceased and open prophecying, and iron-legged Macedones turned Iudah much to be Sadduces, & schooles were but of fewe then they enacted tearmes of better hope, as world of soules, Iudgment day, Paradise, Gehenna, Resurrection, Feasting in heaven and such. And this the newe Testament alloweth.

By D. Bilson all this were vaine, or he himselfe. He can find in the law a proper name for Hell. And how would he haue vexed the Sadduces if hee had bene in their dayes; All the Scribes had bene nothing to him.

Of Greekes in all sortes.

Now after Ebrews let vs search Greek affaires. God advanced Greek with daylie increase, first when Iudah went to Babell, then Pisistratus tyrāt of Athens brought Homer into high vse & glory. And many Poëts for sentences, comedies, and tragedies, florish daylie. So Physicians, Philosophers, Orators, and Historiques for two hundred yeres paines, that the Greek tongue came to an vnspeakable perfection of elegancie.

The Septuagint:

And the Iewes (taught by Daniel that soone Grecia should reigne) before hand studied Greeke. And God shewed the vse of their labour. For when the iron legged Macedonians began to reigne, they required, and had the Ebrew holy bookes all turned into Greeke, wherein the translaters shewed wit in applying most divinely heathen greeke to diuinity. And they shewed excellent skill in all Greeke kindes.

The Apostles have al the Iewells of greeke eloquency.

And when the Macedonians by 300 yeres government, had carried Greeke from the West over all, & Iewes with Greek Bibles: then our Lord cometh and his Apostles to shew Greekes in their owne language and meaning all the mysteries of salvation: and gather all brave termes from heathen plainely to divine vse, 4000. several wordes into one little booke, that the most parte of woords

are

are vſed but once which is not ſo in the old Teſtament. The 70. did the like, who to one Ebrewe word gave eleven Greeke now and then, to ſhew Heathen all eloquence in their kinde.

The greeke fathers compared heathen moſt narowly w Apoſtolique greeke.

To apply heathen Greeks to the Prophets and Apoſtles, the Greeke Fathers laboured another 300. yeres, to ſhew how they had the ſame ſpeeches ſtill though in matter not well carried. Iuſtine Martyr to heathen is much herein, and Clemens Alexandrinus hath contriued all heathen hither, being a ſtore like Alexandrian Library.

Euſebius alſo is not a little in this ſorte, and infinite others ſpecially for the maine, the eternall ſtate in *Hades*; for good, as Abraham Luke 16. and Ioſeph Gen. 37. and for wicked as Dives Luk. 16. And as heathen 300. yeres made Haden the lodge of all ſoules and the Philoſophers helde it an happie thing to go ſoone thither: ſo in the Creede heathen would ſay that by *to katelthein eis haden*, we meant a moſt happie paſſage from this world to God. And ſo all the Fathers place the happie Fathers in Hades, and meant no worſe lodge. To daſh all foure, thus ariſeth Bilſon.

Bilſon leaueth heathen to their alleagers, and ſaith for Ioſephes Hades, that the Greeke Fathers that placed his ſoule there as in Paradiſe, vnderſtood not the 70. and that S^t. Luke. 16. teacheth to vnderſtande Haden for Hell, becauſe the rich man is in it, as though Abraham were not there alſo: and to conclude for heathen greeke, the 70 the Apoſtles, the Fathers, he diſanulleth all common agreement for their Greeke, as though he had made a vowe to roote out all learning, with Religion. Witt alſo cometh in queſtion, our ſubſcribing to Zuricke ſayeth: *Per inferos intelligimus paradiſum, &c.* moſt fairhfully and learnedlie. Yet Doct: Bilſon being told that Hades to the good is Paradiſe would needs prove that Chriſt went to Hell becauſe he went to Hades. Yet whē all Greeke Doctors place all the Fathers in Hades (and they place Chriſt no lower) he will not haue them in Hell. And thus with ſtrange dealing, he hath by preaching, and great ſale of his errors, ſought the deſtruction of Religion, of Scripture, of Ebrew tongue and learning, of all kindes of Greeke elegancie, and all proceeding in diſputing; by taking that for all his argument, that is truly affirmed to be cleane contrary.

D. Bilſon teacheth greeke to all greeks.

To your G: by order, complaint was to be made, that you ſhould with all your learning and might bring D. B. into the right way.

It

It is a pitifull thing that Bishops should be found infinitly fuller of error for the grounds of faith, and learned studies, then any other in all the Kingdome.

A mind that loved the truth and heard that the Greeke in the Creede for 3000. yeares vse, in our Lordes soules passage, is no more then to go hence to God, would make no more stirre, but wisely confesse that by Heathen Greeke the Creede penned for Heathen must be expounded. And that cleare plainnesse beseemeth a publike abridgment of faith, such as to all the simple folke ought to be expounded. Your heart and confession by *Maister King* at *Franckfurt* knoweth who hath cleared the trueth, and how can you suffer D. Bilson to deceaue the people?

And D. Bilson being in high place should seeme flexible vnto the trueth, as his blame for stubburnes in heresie would be notorious, and if he would plainly & absolutely confesse that he hath bene deceyved, and that the Greeke in the Creede teacheth most certainly that our Lordes soule ascended vnto Paradise from the crosse, and never descended into Hell, this humilitie would be his high commendation & cut of an infinite companie of his errors.

As you are holy Fathers and partakers of the heavenly callinge, kicke not against the spurre. But say: let him be *Anathema Maran Atha* that loveth not the trueth of Redemption. It is a most high iniurie against God and the Kinge, that the Church is led amisse by Bishops errors.

God giue all vs vnderstanding in all thinges, and garde our hearts and mindes in the knowledge and loue of our Lord and Saviour: that in all partes of holy doctrine, we may nourish peace and trueth.

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AN ADVERTISEMENT OF CORRVPTION IN OVR HANDLING OF *RELIGION.*

To the Kings Majestie.

By HVGH BROVGHTON.

1604.